

BAPTIST RECORD.

L. B. GAMBRELL, Editor.
M. T. MARTIN, Proprietor.

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CLINTON, MISS.,
THURSDAY, SEPT. 27, 1877.

Onesidedness.

How much harm good men have done by onesidedness, it is impossible to imagine. It is not enough to preach the truth; we must preach the whole truth. We are building up the faith of the people of God, and as we build, we must have respect to proportion and symmetry. Otherwise our work will be one-sided, and the final result unsatisfactory—not to say, unsafe. Take an illustration: An architect in building a house, builds on one side of the structure. What was the result? The house would be both unsightly and unsafe, and would be liable to fall about the teaching of the Bible, and an offense to the spiritual life, and dangerous to the moral life of men.

We have many illustrations of the bad effects of religious onesidedness. Some of them pointedly near to our own doors.

Within the recollection of men yet living there was a rupture in the Baptist denomination. The antagonistic party went off to themselves, and began the vigorous advocacy of election, and from that day to this, election has been the burden of their preaching. This is a glorious doctrine, and it has its place in the Bible; but it cannot be made to supply the place of every other doctrine. Onesidedness has nearly made an end of this party in a single generation.

Over on the other side, we may see Methodism as the product of wisdom, and that a good, grand one. Free agency and man's consequent responsibility lead in this system. The result is, an union in grace to all. Besides, as the result of one good doctrine, too much is insisted on, we have many others equally true and equally important truths positively discarded and openly antagonized. It takes a Harbottle and a Methodist with a few bumps knocked off of each, and with the flat sides of each adjusted to the other to make a symmetrical Bible Christian. They are both wrong, and most wrong in what they lack.

If we seek out the true cause of the rise of Campbellism, we shall find that it has its origin in onesidedness. Mr. Campbell came on the stage of action at a time when the emotional religion was made every thing, up to the great neglect of Scriptural teaching. Men thought they had a kind of revelation direct from God. They saw visions, heard voices, and feeling ran riotous everywhere. Shocking things were said and done in the sacred name of Christianity. To reform these abuses was a needful service; but Mr. Campbell, in his efforts to correct the onesidedness of his time, became himself fearfully lopsided. From making feeling every thing, he went entirely over to the other extreme, and made it nothing.

We know and deplore the result. Among Baptists of to-day there is a great deal of fatal onesidedness, and here and there are advocates for the one idea doctrine. A one idea man is a dangerous man, and not very valuable. He is like one who looks at the world through a pin hole in a card. He sees but a little, and may be expected to do harm to any cause he would serve.

Here is a preacher who thinks it his whole duty to call sinners to repentance. His churches are not disciplined—trained to useful service, or indoctrinated. Directly there is a dead look, and he finds that the spiritual power of the church is gone, or in the name of Christ is shamed by disorderly church members, or else had doctrine eating like a cancer into the very heart of the church. His onesidedness destroys the church and brings his work to nothing.

Over there is a brother who thinks doctrine the supreme want of the age—generally it is one particular doctrine and to this he gives his time, till his churches are either extinguishe or become as lopsided as himself. In either case harm results. Not uncommonly we find a preacher who feels that the chief end of man is to get a correct idea of those strange beasts in Revelation. He lives among them, and takes great pleasure in counting their heads and horns, and trying to see if he can find a historical event to hang on each horn and head. Zion languishes and souls perish around him, but the beasts must be attended first. What are souls or practical godliness to a two headed goat or sheep.

Another still feels that to cipher out the time of the end of the world or the second coming of Christ is the principal thing. To this end he lives and has his being. It matters nothing to him that the Savior has said that the time no one knows except the Father.

Our onesided brother is confident

he can find out the time if he only tries, and try he will. The days and the times and half times run over him in his mind, till at last he exclaims "I have found it, I have found it!" Time goes on and proves that he had not found it. But it was a grand speculation.

There are two elements in religion—both very important. First, the purely spiritual; second, the ritual. The present and future good of the world demands that we preserve a proper balance between the two. To preach up one to the neglect of the other, is to inflict a positive and grievous injury upon the cause of Christ. It is noticeable that those preachers who preach constantly on baptism, baptize very few people. In like manner, those who preach entirely upon spiritual topics, find that churches do not grow under their ministry. Onesidedness, one way or the other, proves fatal to the cause of truth.

Furthermore, it is worthy of reflection that onesidedness always in the end defeats itself. The man who builds on but one side of his house, work tumbles down on his own head. By building up all around, each part of the building supports every other part. So it is in the temple of divine truth. One truth sustains another, and we build wisely when we advocate the whole truth.

The constant aim of every preacher should be to avoid this hurtful onesidedness. We should ask ourselves constantly if there is not some important, but neglected truth that ought to be now brought forward and insisted upon. A minister is half dead ministerially when he mounts a hobby. Let us break the legs of our hobbies and set out under God to develop a well rounded New Testament Christianity.

Tippah Association.

This body met with the Chewalla church, Friday before the fourth Sabbath in this month. Introductory sermon by Eld. L. Ball. We did not reach the place in time to hear Bro. Ball, which we regretted. The delegation was not large. Several churches were not represented either by letter or delegates. This was owing, no doubt, to the fact that the meeting was held in the extreme limit of the associational territory. There were present several visiting brethren.

But little was done Friday, more than to organize and appoint committees. Eld. M. P. Lowrey was made Moderator, and Thomas Spight Clerk.

Saturday morning was chiefly occupied in discussing State Missions. Brethren Johnson, Gambrell, Leavell, Ball and Anderson spoke upon the subject. The best of feeling prevailed. A collection of more than sixteen dollars in cash and upwards of one hundred dollars in subscriptions was taken up.

This is Tippah's pledge of co-operation with our State Mission Board. Will the other Associations fall into line? Tippah will do her own associational mission work, and help in the general work too. This is right.

We had a good short report on publications, which had good word for the Record. We think the land lies about right up here for our State paper, and our State enterprises. The pastors are in line and they say there is to be a move forward all along the front when the money season sets in. We want two hundred subscribers from the two thousand Baptists of the Tippah Association. We expect to have them. The subject of education was discussed at length by brethren Lowrey, Johnson, Gambrell and Skinner.

Tippah Association has an unusually strong ministry. Lowrey, Ball, Skinner, Berry, Anderson, Cossett and several others are men who can and will be leaders of the Israel of God. Several young ministers give good promise of future usefulness. The Tippah stands firm in our State ranks.

With brethren Johnson and Leavell, we made our home at the house of brother Miller, in Holly Springs. We spent a delightful time with Bro. Miller, his family and people.

Miss Belle Strickland leads the music in the church at Holly Springs and makes herself very useful in this way; a helper pastor says she is almost at the post of duty. Why do not more Christian young ladies aim to be of some use to the cause.

PREACHING.

Bro. Simmons preached a missionary sermon Saturday at eleven o'clock. Friday night Bro. Z. T. Leavell, Bishop of Oxford, preached a downright good sermon in Holly Springs. We have known "Zack" since the rosy days of boyhood, but we never heard him preach before. We were glad to hear him speak forth the words of truth with such force.

Saturday night Bro. Ball preached in the Baptist Church at Holly Springs. Bro. Ball was our first pastor—baptized us—and is the second man we remember ever to have heard preach; and we know of no man who has made such a complete change in his manner of preaching. From the furious declamatory style in such vogue thirty years ago, he has turned a complete somersault into the conversational style, which

is the perfection of style for the pulpit. It gave us sincere pleasure to hear our father in the ministry and to note that, with passing years, he had been perfecting himself in his great calling.

SUNDAY.

We preached at the Chewalla Baptist Church at ten o'clock A. M. Bro. Skinner preached at the Methodist Church, nearby, at the same hour. We can't tell whether we preached a good sermon or not. We tried. At eleven o'clock Bro. E. W. Henderson preached at the Baptist Church and Bro. Lowrey at the Methodist Church. Bro. Henderson gave us a thorough gospel sermon, going down to the foundation of our hope. As an old friend would put it, it was the "good hard corn from Egypt." Some might think the doctrine a little too hard, but we liked it, because we think it requires hard doctrine to save hard sinners. Bro. Lowrey preached a good sermon in Holly Springs Sunday night to a good congregation. We were told that he had as hearers men who had not been to church for years.

Unification.

Bro. Henderson, pastor at Jackson, Tenn., says to his brethren in that State: "Let us be Tennessee Baptists with hearts big enough to take in all the world."

"Let us be Tennessee Baptists." There is music in those words, there is power in them, and more, there is hope the changes will be rung on them till every Baptist in the State shall feel their force and see their beauty. Some of our brethren in Tennessee are laboring nobly in the cause of unification. We bid them God speed. We would rejoice to see them united in all their evangelistic and educational enterprises. The cause of Christ, we think, would gain largely by such a result, and the man who for selfish or sectional ends would throw any obstacles in the way of Baptist unity and Baptist progress in Tennessee, would in our opinion, be engaged in a very poor business.

But what is good for Tennessee is equally good for Mississippi. If unification is a good thing there it is a good thing here; if it is promotive of the interests of the Redeemer's kingdom there the result would certainly be the same here. And we need unification in this State. We are not working together; our forces are divided and scattered, and hence we are comparatively weak. We accomplish little when we might accomplish much. Our mission and educational enterprises languish because there is so little concert of action, so little union of effort. If the glory of God and the honor of the name of Christ are to be promoted by the success of these enterprises, then we ought to give them our undivided support; if not, then they ought to be abandoned. But who believes that the missionary enterprise is not of God, and that the cause of Christ would not be greatly advanced by our united efforts to cultivate the waste places of our own State and of the regions beyond? Are we not then under the most solemn obligations thus to unite?

And who does not believe that Christian education is a part of the work assigned us as cultivators of the Master's vineyard? Could that vineyard be properly cultivated with this work undone? Are we doing this work, are we half doing it? From our stand point, we are compelled to answer no. And why not? Not because we cannot, but because we are too poor, but simply because our forces are divided and we fritter away our strength by divided efforts, when we ought to combine our forces and our influence and thus become a power for good that would be felt and acknowledged in every part of the State. Shall our denomination become strong, or shall we remain weak and inefficient? That is the question for us to solve. In union there is strength, in division there is weakness. Brethren, let us be strong; the cause of truth and of Christ will be greatly promoted by union of effort in our educational efforts. Sustain the college by your patronage, and you become an element of strength to the denomination. Let us unify, let Mississippi Baptists be Mississippi Baptists, and we believe God will be pleased and the Master honored.

Chickasaw Association.

This body convened with Salem Church, Friday before the third Sunday in September.

The introductory sermon was preached by Eld. J. T. Pitts, of Cherry Creek, from Isaiah 53:12.

Eld. James Boswell was made Moderator, and Bro. Jno. Powell, clerk. The business of the body was not fairly begun till Saturday. Eld. W. Finley read the report on Domestic Missions, which represented that the work of evangelization in the bounds of the Association was about completed, and recommended work among the freedmen. This part of the report was warmly discussed by several brethren, all concurring with the report.

It is hoped the Association will begin work in earnest in this direction. We laid the claims of State Missions before the body, and tried to show the needs of the work, and the obligations of the Association to evangelize abroad.

Colored Brother Interviewed.

On our way through the country to the Chickasaw Association, we lost our way, and were wandering about in the night, not knowing whither we went. We fell in with a colored man who guided us in our way. We interviewed him as follows:

"Are you a preacher?"
"Oh, no, I ain't no preacher."

"Are you a Christian?"
"I's a Baptist."

"Have you a church about here?"
"Yes."

"Who is your preacher?"
"We has no 'em."

"Do you have good preaching?"
"Deysay so."

"What do you say?"
"I don't think we do."

"Why? What is the matter?"
"Cause, I don't call bawlin' good preaching."

"What do you call good preaching?"
"Teachin' de people what to do."

"Do you like that sort of preaching?"
"If a man will git up and read de Bible and 'plain it, I'll stick to my seat, yes, I'll stick to him as long as he's a mind to utter it."

"You like plain preaching then?"
"Yes, I ain't after no fooling; I wants to be saved, if dar is any chance, and I want 'em to tell me what to do."

"Don't you think your people need instruction?"
"Dat's it; half on us is gwine to be lost, 'cause we don't know nothing, 'ceptin' de Lord puts it all down for ignorance and has mercy on all."

"Would you let white men preach for you?"
"We wants to hear it."

"We gave him a hint for his trouble and then we parted.

There is a sad truth in the statement, that many of the colored people must perish for lack of knowledge, unless the white people teach them the truth. Let every white preacher do his duty to the colored people in his bounds.

Mt. Pisgah Association.

This body met with the church at Beulah, thirteen miles north of Hickory, Newton county, Saturday before the third Sunday in September.

The introductory sermon was preached by Eld. Moore. Theme—"The Cardinal Doctrines of the New Testament."

He gave the most complete vindication of the doctrine of election to which I ever listened. A Harbottle brother sat in front of him and nodded assent till the minister took up the appointed means and instrumentalities; but then he began to shake his head. But just then another brother took his place and nodded assent.

It took both of them to believe the whole sermon. I do not propose to be equal to both these brethren, but I believed all of that sermon. The business of the Association was conducted in good order—for brother Clark was moderator.

The mission work of this Association is done through the General Association. They have a few Harbottle brethren near by to provoke them to love and good works.

The Committee on Publication of course recommended the Southern Baptist as their paper—and this was right—but spoke a good word for the Record, for which I thanked them.

Bro. Gressett was present, and reported the Southern Baptist as prospering. Bro. Gressett was in feeble health—barely able to come to the Association.

The report on education called attention to the necessity of taking greater interest in higher education. It recommended Mississippi College and Meridian Female College.

I was kindly cared for by the Father, and a brother-in-law of Bro. I. A. Haley. The hospitality of the community was overflowing—such a crowd as they did feed at the church on Sunday.

Brother Gressett has been pastor of this church for fifteen years—has baptized over two hundred persons for her.

I did not remain till the body adjourned, but suppose I can safely say that it did adjourn. M. T. M.

THIS AND THAT.

Madison University, N. Y., opened with over two hundred students.

Blue Mountain Female College opened better than ever before.

Crops in North Mississippi are pretty good, and the people in good heart.

Oxford shows more signs of improvement than any place we have seen in the State.

The wife and family of the late Rev. A. C. Dayton are living at Shelbyville, Tenn.

"When God calls a man to preach, he will preach. God never calls a man without brains."—Wilson West.

"If my time is out, let me know at once. I can't afford to base a single number of the Record."—J. P. Brown.

Prof. Wm. Rieggle of Columbian University, is dead. He was for fifty five years Professor in one institution.

Ex Gov. Drew, formerly of Ark., now of Texas, and Senator Maxey, of Paris, Texas, have both united with a Baptist church.

"The Anti-missionary say ours is a spurious work. I notice that they will baptize our members when they get a chance."—N. L. Clarke.

"We want a good, live energetic preacher who can preach and work and does not mind it. Send us one." The cause needs such men in many places.

"May the Record work its way all over this land." If this end is attained, you and others must help us. We must give our time to making the Record worthy of your patronage.

There is a Baptist church in Mississippi, which has no Sunday school, but patronizes a union school. Reason: Fear of censure. Then a little Baptist church might result in a Baptist school.

Bro. Otken of Summit, in a business note, says: "Our pastor, Bro. Tynes, baptized four last Sunday, one of whom is my brother-in-law, Mr. Atkinson of the firm of Atkinson & Tyler. He takes the Record. The meeting is still in progress. There is a good degree of thoughtful interest in the congregation. Our pastor is doing good work. There is no straining for effect."

"I feel that I ought to do something to help the church, the neighborhood and the Record." If you will help the Record, we will try to make the Record help your church and neighborhood.

"Baptists who read our denominational papers are intelligent, active and progressive; those who do not read, are ignorant and dead. One can tell the difference the moment he enters a church or association. Preachers who do not read are pitifully similes of what they ought to be."—Reflector.

"The meeting at the Baptist church closed on Sunday night last. There were one or two accessions to the church. There seemed to be deep interest and earnest desire on the part of Bro. Miller and many brethren, and others also, during the meeting. It is hoped that much good will result from his visit and stay among us. He went from here to Starkville, where he is to hold a meeting of days."—S. Baptist.

We learn from a brother that all delegates and visitors attending the Yalobusha Association on Friday before the second Sunday in October, will be granted the usual reduction of rates on the Mississippi Central, and also on the Memphis and Tennessee Railroad. Those coming by rail will be met at the depot with conveyance.

Eld. A. V. Rowe, of Durant, has gone on a visit to Texas. We do not know the object of his visit, but we hope it is not with a view to a pastorate in that State. We cannot spare Bro. Rowe. There are so many destitute fields in our own State demanding laborers. Some of our poorest churches could not do a better thing for themselves or the cause than to call him to their pulpits.

Write to him at once, brethren, for soon it may be too late. He is a young man of education, piety and much promise.

We are sorry to learn that Eld. T. Green, Crystal Springs, has been compelled, on account of ill health, to decline the care of churches for the next year. He will be greatly missed by his churches, and by the churches of Strong River Association over which he has for some years presided as moderator. He is a

good preacher and a faithful servant of the Master, and let us hope that rest and change of employment will restore his broken constitution, and that he may be spared for many years of efficient service.

Deferred.

We expected to commence our review of Dr. Jeter this week, but contrary to our expectation, the Herald brings out an extra article. We do not object to this at all, but will wait until our first intention, for the Herald's articles to pass in regular order through our columns before we review them.

Chips from Tippah Association.

"We had a good meeting, but no revival."—Church.

"Send your boys to Mississippi College; it is worthy of your patronage."—J. L. Johnson.

"We need education now, I think more among farmers than anywhere else."—M. P. Lowrey.

"No Christian under the sun is better able to do what he can than I am, than you are."—E. D. Miller.

"We have four ordained ministers and one licentiate."—Church.

Enough to ruin the church.

One hundred and seven persons were baptized within the bounds of the Tippah Association last year.

"The country feeds the cities with bread and the cities feeds the cities intellectually too."—J. L. Johnson.

"I am determined to go to work when I go home. There are many ways in which I can work that I never thought of before to-day."—Sister White.

"I am not going to work for Virginia, but I will work for Mississippi because God has put me here, and it is my duty to work here."—J. L. Johnson.

"As President of Blue Mountain Female College, I delivered diplomas to three young ladies at our last commencement; two of these educated themselves."—M. P. Lowrey.

"I have a proposition to make to pastors; give your deacons a little more work; make it their duty to see each member, and get a contribution from each one for missions."—L. Ball.

"What is the peculiar trial of God's people in this age? Poverty is the word. The question is, will we do what we can in our poverty? If we will, I don't believe poverty will be in our way."—L. Ball.

"If I were young again I would work one week, and go to school a week, or a month to go to school a month, and so on till I got an education."—Jno. A. Crook.

"Go into a blacksmith shop and see the man who uses the big hammer. He does the hardest work, but the man who uses the little hammer gets the best pay. Why? Because he is trained and the other is not."—M. P. Lowrey.

"When I was younger I had some ambition, and I have had some success in attaining those objects to which my ambition impelled me; but I now feel that the only worthy ambition is to do all one may do for Him who has done all for us."—J. L. Johnson.

"It seems that in the economy of grace God uses missionary work to overcome the enemy in our hearts. Money must be used in missionary work, and the love of money is the root of all evil, because it is selfishness itself. We overcome this evil in our hearts by giving for the conversion of the world. So by helping others, we help ourselves."—Z. T. Leavell.

Chips from the Chickasaw Association.

"Education means elevation, expansion."—W. W. Finley.

"At least one million Chinese can now read the New Testament in their own tongue."—E. Z. Simmons.

"How glad I am that I married a woman who insisted that I should go to school."—W. L. Skinner.

"It may be a little vain in me, but I want the Old Chickasaw to lead in every good work."—W. W. Finley.

"When any one has the love of Christ in his heart, it will come out in words and acts."—E. Z. Simmons.

"Ladies' Missionary Societies are a field in the church where the sisters can work for Christ."—W. L. Skinner.

"We have enough young preachers to occupy every school-house in our bounds with preaching."—W. W. Finley.

"As soon as a colored preacher thinks he is pretty smart, he begins to want to make changes."—J. T. Short.

"If we convert China, we convert all Asia; for the Chinese are the merchants of that country."—E. Z. Simmons.

"For the reason that I am a Mississippian, I am in favor of everything that helps Mississippi."—M. P. Lowrey.

"The money invested in the education of a daughter was the best investment I ever made."—T. S. Wright.

school-house—an arm of the church, where the Lord blessed us more abundantly. Here, eight others were united to the church. At the meeting in charge of Bro. J. C. Gadd and went to Bethlehem Church. Here, our congregations were very small, on account of sickness and rain. But the Lord was with us. Four were happily converted; three were baptized. I expect others to join when I return.

The Lord be praised for the revival of His work in the churches of my charge. W. E. Barry.

ROBNEY, Sept. 19, 1877.

Our meeting at Port Gibson closed last Sunday. Brethren Anderson, Gates and Purser did the preaching. The church was greatly revived, and Christians of other denominations were heard to say, they had never enjoyed themselves more at any meeting. The congregations were large and attentive. People from the town, who had never before attended our meetings, were in attendance. It was a good time for our little church. As one of the visible results of the meeting, two were received for baptism, and on Sabbath evening, in the presence of a large crowd from town and country, Mrs. Mary Brock and Miss Fannie Neal were buried with Christ by baptism. Many present had never before witnessed such a scene. The outlook for us as a church, in Port Gibson, is favorable. As pastor, I feel greatly encouraged. May the good work go on. Fraternally, A. J. M.

I have just closed a meeting in Amite City, of three weeks duration. The Lord did great things for us "whereof we are glad."

Twenty-three accessions in all, mostly by experience.

The most wicked young men of the town were among the number who cried for mercy. Our aged and revered Bro. Elias George was of much assistance to me in the meeting, especially by way of singing. I frequently called upon him for the "Old Ship of Zion," &c., and the response was always hearty. Young Bro. Spencer was also quite a help during the first part of the meeting, but was called off by secular matters, before the time of great rejoicing. No young man of the same amount of ministerial experience is more promising in the cause of Jesus, than Bro. Spencer. I am still in the evangelistic work, but for how long I know not. More anon. L. S. PIERCE.

HAZLEHURST, Miss., Sept. 21, 1877.

Louisiana Revival News.

MINDEN, La., Sept. 20, 1877.

Bro. Hackett being called away by sickness in his family, our meeting closed last night. Though we did not have as many manifestations of good as we desired, yet we were all delighted with the meeting. Four were added to the church, one of whom is among the oldest settlers of the place and country, and we are hopefully expecting others soon, as developing results of the meeting.

Bro. Hackett did some of the best preaching of his life, and won for himself the love and confidence of our people, as well as impressed many in the town with the great importance of seeking Christ. May the Lord bless what has been done to His glory and the good of this place.

I will start to-morrow to the meeting of the Red River Association, and will pick up "chips" for the Record. W. H. McGUIRE.

PLEASANT HILL, La., Sept. 8, 77.

The writer held a four days meeting with Shady Grove Church, in July; also, a three days meeting in August. Both good meetings; the church greatly revived; backsliders reclaimed; twelve accessions, mostly by letter. Old Bro. Al. Murray aided the writer in preaching. To God be all the praise.

Bro. Murray and the writer aided Bro. C. Hardin in organizing a new church in the bounds of the Sabine Association. The members of this new body were letter holders from Jackson and Union Parishes. The new church is called Union. The church has eighteen members and Bro. Hardin is pastor. These are poor people, but they have the love of God in their hearts. Pray for them. This meeting was held in August.

I then held a meeting at old Zion Hill, the oldest church in the Association. This church has been under the weather for a number of years, but the favored time certainly has come. There I had the pleasure of meeting our dear Bro. Ruse, whose very name sounds dear to me. Old Bro. Southwell also came to our assistance near the close of the meeting. Bros. Ruse and Southwell both rendered valuable service indeed, which service greatly endeared them to the people at Zion Hill. May the Lord bless their labors for days to come. The church was greatly revived. Ten were added by baptism; one from the Catholic, and one old man of seventy-five years. Truly the Lord hath abundantly blessed us. To Him be all the glory.

From thence to Sardis, where all things were ready, the writer, assisted by Bro. Hardin, commenced a meeting which lasted six days, with glorious results; the church greatly revived, backsliders reclaimed and sinners converted; ten accessions, seven by baptism. Sardis is a live church, and divides her pork and potatoes with her pastor.

In addition to the above, I would say there is a good opening for a preacher who wishes to settle himself. Lands are good and cheap, health very good, good water, several churches without a pastor; and the churches would sustain a man that would settle in their midst, as they could pay with produce, such as corn, potatoes, oats, rice, pork and such as we live on. For further instructions write me a private letter. B. F. BROWN.

Sept. 17, 1877.

Canaan Church of Tippah Association enjoyed a precious revival. During our meeting of nine days, there were about fifteen conversions, and ten additions to the church by baptism. Among those baptized, was a lady who had been a Presbyterian for thirteen years. We left many deeply concerned about salvation. Several of these have since found the Savior. I baptized two of them, recently. Others are expected to join soon.

At Pine Grove Church, we held a meeting of ten days. The church was much revived. One professed faith in Christ and united with us. The meeting was removed to a

place where the Lord blessed us more abundantly. Here, eight others were united to the church. At the meeting in charge of Bro. J. C. Gadd and went to Bethlehem Church. Here, our congregations were very small, on account of sickness and rain. But the Lord was with us. Four were happily converted; three were baptized. I expect others to join when I return.

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CLINTON, MISS.
THURSDAY, SEPT. 27, 1877.

Advertising Rates.

SPACE.

One Week	Two Weeks	Three Weeks	One Month
1 inch	1.00	2.00	3.00
2 inches	2.00	4.00	6.00
3 inches	3.00	6.00	9.00
4 inches	4.00	8.00	12.00
5 inches	5.00	10.00	15.00
6 inches	6.00	12.00	18.00
7 inches	7.00	14.00	21.00
8 inches	8.00	16.00	24.00
9 inches	9.00	18.00	27.00
10 inches	10.00	20.00	30.00

SPACE.

One Week	Two Weeks	Three Weeks	One Month
1 inch	1.50	3.00	4.50
2 inches	3.00	6.00	9.00
3 inches	4.50	9.00	13.50
4 inches	6.00	12.00	18.00
5 inches	7.50	15.00	22.50
6 inches	9.00	18.00	27.00
7 inches	10.50	21.00	31.50
8 inches	12.00	24.00	36.00
9 inches	13.50	27.00	40.50
10 inches	15.00	30.00	45.00

Special Notices 50 per cent. in addition to the foregoing.

Editorial or reading-matter notices, 10 cents per line on advertising rates.

Marriage and death notices free.

Parties writing in reference to advertisements will please address as follows:

Advertising Department.

Baptist Record.

Clinton, Miss.

Mr. A. B. Hunt, of Winona, is our regular agent to solicit advertisements and is also authorized to receive subscriptions.

Mr. J. N. Hill, of Clinton, is our authorized traveling agent.

Mr. R. N. Hall is authorized to collect subscriptions for this paper anywhere he may travel.

H. C. Pugh is our agent at Yazoo City.

Letters and Money Received.

The following amounts have been received and proper credits have been entered on our books:

Cable, Welch, Station Creek	\$ 2.50
C. B. Freeman, Shiloh, La.	1.00
O. D. Bowen, Shiloh, La.	1.00
H. F. Sparks, Carrollton, Miss.	2.50
John Carter, Carthage, Miss.	2.50

Association Meetings.

The Ebenezer Baptist Association will convene with the church at Mr. Moriah, eight miles southwest from Ellisville, Jones county, Miss., on Saturday before the first Lord's day in October.

The Chickasaw Association will meet at Enterprise on Saturday before the first Lord's day in November.

Choctaw Association will hold their next Annual meeting with Liberty church, in Kemper county. It will embrace the third Sabbath in October.

The next meeting of Salem Association will be held with Sharon church, in Jones county, twenty miles south of Paulding, beginning Saturday before the second Lord's day in October.

The Louisville Association convenes with the Bethlehem Church, twenty-four miles west of Starkville and six miles west of Whitefield, on Friday before the 2nd Sunday in October.

Fair River Association meets with Fair River Church, twelve miles east of Brookhaven, Saturday before the third Sunday in October.

Aberdeen Association meets with Harmony Church, ten miles east of Cotton Gin, Monroe county, Friday before the second Lord's day in October.

Mississippi Association meets with Zion Hill Church, twenty-five miles west of Summit, Saturday before the second Sunday in October.

The Choctaw Association meets with Liberty Church, twelve miles southwest of DeKalb, Kemper county, on Saturday before the third Lord's day in October.

Central Association will meet with the Baptist Church at Brandon, Saturday before the second Sunday in October.

The Big Bear Creek Association will be held with the Mt. Pisgah Church, Iuamamba county, Miss., on Wednesday before the second Lord's day in October, 1877.

The Yalobusha Baptist Association will hold their next session on Friday before the second Sunday in October, 1877, with the Spring Hill Baptist Church, two miles west of Oakland, Miss., on the Mississippi and Tennessee Railroad.

DURANT, Aug. 26, 1877.

Dear Bro. Gaudin:

The Yazoo Association meets with the Church at Lexington, on Wednesday before the first Lord's day in October. We expect to get special rates on the Railroad, between Canton and Grenada. There is a daily back line from Durant to Lexington, round trip for delegates and visitors \$2.00. I would like for those who propose going via Durant to write me at that place, that they may make ready for them.

We would be glad to have you visit us.

Yours, &c.

A. V. ROWZ.

The Oxford Association meets with the Yellowleaf Church, six miles southeast of Oxford, on Friday before the first Sabbath in October. There will be a conveyance for all to get to the church who may come by rail.

The Calhoun Association will convene with the Church at New Liberty, seven miles south-east of Pittsboro, on Saturday before the fourth Sabbath in September.

The Mississippi River Association meets Saturday before the last Sunday in October, with the Rocky Creek Church, about twenty-three miles west of Amite City, La. This is the nearest point to the New Orleans and Jackson Railroad.

Will some one please send us the time and place of the meetings of each Association in Mississippi and Louisiana?

Louisiana Associations.

The Bayou Macon Association meets with the Oak Ridge Church Friday before the 2nd Sunday in October.

From Louisiana.

A meeting of days was held by the Fellowship Church, commencing on Saturday before the second Sabbath in August, and continuing until the next Friday. On the last day of the meeting quite a congregation assembled at the water's edge, and after listening to a lecture on baptism, by baptism of ten willing converts. Bro. W. P. Smith is the pastor of this church; he was assisted in the meeting by brethren Leggett and the writer. P. Moore, a licentiate, also rendering some service.

AT ZION HILL. A meeting commenced on Saturday before the fourth Sabbath in August, and continued until the next Friday. The writer is the pastor of this church, and was assisted by Bro. Simmons. On Friday three were immersed into the fellowship of the church.

AT SHILOH. A meeting commenced on Saturday before the first Sabbath in September, and continued nine days; and notwithstanding there was rain nearly every day, large congregations attended both day and night. The result of this meeting was a previous revival. Nearly all of the large audience who attended were religious impressions, and many were anxiously enquiring the way of life and salvation.

On Sabbath, the ninth day, a large congregation assembled at the pool and witnessed the baptism of twenty persons, ten of whom were the students of Bro. Head last year, most of whom are attending school now and among the number, his son Willie. Brethren W. P. Smith, G. W. Simmons and J. B. Freeman, and P. Moore and J. R. Edwards, licentiate, all assisted in the work. There were twenty-nine additions to the church; twenty by baptism, three by restoration, and six by letter. Many have professed a hope who have not yet united with the church, but are waiting to become better reconciled. There has been preaching twice a week since, and though the congregations were not so large, the interest seemed unabated. Bro. Friley, of Trenton, will preach for us tomorrow night on his way to the meeting of Concord Association, which convenes with the Sharon Church, thirteen miles west of Clinton, on Saturday next, and embracing the third Sabbath. J. P. EVERETT.

SHILOH, LA., Sept. 12, 1877.

A Letter From Africa.

LAGOS, WEST COAST AFRICA, July 17, 1877.

To Rev. H. A. Tupper, D. D., Care of B. M. B., Richmond, Va., U. S. A.

DEAR SIR,—On the 12th of June, I left this place for Abeokuta, where I remained about twenty days, for a change, which did me some good, and gave me an opportunity of watching Bro. David's double complaints, and became him all I could with his work in this very large town.

On the 25th of June, Bro. D. moved into the new mission house, which stands on the same lot with the chapel, on the Iyaye part of the town. The house is a good one, and the locality is highly to be desired, both for work and for health.

I write this letter simply to inform you of Bro. David's health, and to beg the immediate action of the Board to call Bro. David from Africa, that his life may be spared, or at least prolonged. You are aware of the fact, I believe, that Bro. D. has suffered from chronic dysentery, and at times, intensely, as you saw from his letter speaking of the effects while at Abeokuta. On his return from Abeokuta he came to Lagos, and waited more than two months for a favorable change, but had to return to his work at Abeokuta with little or no improvement in his health.

In addition to the chronic dysentery, Bro. David has suffered ever since March from the effects of a partial stroke. This alone in every way unfits him for the African soil of the millard days we have. It was while replacing the roof of the chapel, after the great tornado of which he wrote you, when he received the stroke. All the missionaries here agree with us, that Bro. David ought to go away from Africa at once, before the dry season begins. The one and great trouble with Bro. D. is leaving his station and the work so well begun. But I hope, if the Board can send as one man at once, they may see fit to do so. If they cannot send the man, we hope they will, as soon as they can, communicate with us here and call Bro. David from the Coast to save his life.

The Board and mission would feel the loss of Bro. David tenfold more, if he were to die in Africa, than they could ever feel it by calling him away from his station. His experience in the mission and work is invaluable, and in the death of Bro. D. we would not only be deprived of his experience, but the great work, now turning their faces toward this field, at least for the present.

We know the Board is greatly in need of means to move their mission, and do the work. But if Dr. Tupper can speak of this matter, we have no doubt that Bro. David's friends will send the needed means, to the Doctor to take Bro. D. away from the Coast.

As to the Abeokuta station, I could, for awhile, take care of both, by sending one of my assistants to that station.

We hope the Board will not delay immediate action for anything. Yours very faithfully,

W. W. COOLEY.

Denominational Colleges and State Universities.

From the Howard Collegian.]

It is greatly to be deplored that there has of late been felt, frequently expressed, by those interested in our State universities, most deplorable views of the other colleges in the country, especially denominational colleges. In fact these notions have become so prevalent among gentlemen, prominent among which is "one horse colleges." It is nothing to the discredit of an institution, that with fewer men and less expensive

appliance, it does an equal amount of work.

There are some good things about the "one horse colleges," as they are often scornfully called. We should not forget that the history of higher education in our country, therefore, is their history. What are Harvard, Yale, Brown, Williams, Amherst, Dartmouth, and almost the entire list of our effective colleges of today, save only less than a half dozen, but the direct outgrowth of this species of institutions? And what are some of the most prominent competitors for future honors, but the product of private munificence? What, indeed, are Cornell, Johns Hopkins, and Vanderbilt, but monuments to the praise of the system which has thus far built up most of our higher institutions? Thus we see that not only has the work of the past been done chiefly by these means, but the promise of the future is divided between two methods.

Again, these denominational colleges have done a sort of missionary educational work, that is the very foundation work for the higher educational interests of the future in these States.

It is scarcely probable that the State institutions would have been any more effective than now—rather it is doubtful whether there would have been a sentiment in the State in favor of higher education of any kind, which would have made a State University possible, had it not been fostered and fostered by these private institutions.

Why, the very initiative of each one of these schools is a persistent and earnest endeavor, preaching higher education from village to village and from house to house, over all its proposed field. Not the least part of the work of the agents, who have traveled the States to secure funds for these colleges, has been to dispel the prejudices against higher education, and to enlist the sympathies of parents that they seek such opportunities for their children.

Once more, it may sound very well to indulge the fancy, feeling that what could be done in Alabama, if only the resources of its denominational colleges were consolidated with those of the State University. But would the abatement of these colleges result in such consolidation? Most assuredly not. We must take men as they are, they can be made over.

Now is the fact to be overlooked that it is not so much very high culture, and very magnificent educational appointments that Alabama now needs, as it is rudimentary higher education, if we may use the phrase and agencies all over the State which will stimulate in its citizens an interest in such education, which will form the guaranty of future progress. The colleges are a necessary product of our type of civilization, in which the struggle is not for the elevation of a few to great heights, but the steady and gradual elevation of all.

There is still another class of considerations, which seem to be entirely overlooked by those who feel that it is to deprecate "one horse colleges." By far the larger part of those who support and patronize our colleges are Christian men. In the minds of these men, educational and religious ideas are indissolubly wedded. A merely secular education they do not want, and will not have. The very principle of loyalty to their religious convictions holds them loyal to these Christian colleges. These men do indeed see the grand mission of the more completely secularized State institutions; but they see, also, other interests which these institutions cannot but subordinate. These are interests of characteristically Christian education. And who shall tell what our country owes to this style of education? What does it owe on the score of the men whom it has trained and given to the country? What on the score of the type of civilization has developed? What for the political and educational systems it has created and fostered?

We conclude with a quotation from Supt. Ruffner, of Virginia:

"I am persuaded, after careful examination, that the usefulness and popularity of a college are not necessarily diminished because it is controlled by a particular denomination or influence. If properly managed, it simply secures an earnest and peaceful religious influence over young men under circumstances in which it is specially important that they should have it. Whilst, on the other hand, the home teaching and influence in religious matters may be sufficient for children, we must go to school at or near home; and whilst, on the other, the mature young man who goes to the university may be trusted to keep himself under wholesome influences, the immature youth who goes from home before his habits have become firmly established needs for guidance and restraint the influence of the most healthful sort; and there is nothing better than the homogeneous habits and spirit of a denominational college."

We print the above sensible article, because it treats a question of considerable present importance to our people. The views expressed are sound and sensible, and as good for Mississippi as for Alabama.—Ed.

The Farmers Movement in Mississippi.

The Farmers Strike in Mississippi well illustrates a subject upon which the Times has harped incessantly for years. Elsewhere we present a statement of each side of the case. The farmers went in debt for their supplies upon an agreement to pay out of the proceeds of their crop. They say they were compelled to pay an exorbitant price for provisions and they have formed a sort of league the purpose of which is to force the merchants to receive cotton at a corresponding price in settlement. They demand for their cotton a price fixed by themselves regardless of the market price of the staple. On the other hand, the merchants say it costs them twenty-five per cent of their advances for interest, and inevitable losses and expenses, and if they receive cotton in

payment at more than the market price they will lose not only their profits but a part of their capital. In the meantime, the merchants have advanced at the prices which, however excessive, the farmers agreed to pay when they obtained the goods. The enforcement of the liens the latter seem determined to resist with whatever force may be necessary. The result is to bring trade to a standstill, and worse yet, begot bad blood which is far more damaging than immediate losses. We believe in a representation of both parties are in a great measure true. The mischief grows out of the credit or advance system combined with a persistent refusal on part of the farmers to raise their own supplies. No merchant will sell goods on long time without a large margin to cover contingent risks. Very likely in many cases these charges have been too high, but no law can change this. Were the farmers to raise such of their supplies as they can raise they would soon be able to pay cash for other necessities and would buy at the lowest market rates. Cash is a thousand times more potent than moral suasion. With cash in hand they will not have to pay 16 to 18 cents for bacon sides, \$12 to \$18 for family flour, 35 to 40 cents for coffee, 15 to 20 cents for sugar and \$6 to \$8 for meal. To begin with it is a shame that farmers in the great State of Mississippi should pay either cash or cotton for bacon and meal for every one season more. And by a proper use of their resources they could soon cease to pay either cash or cotton for any of the above articles except coffee and a portion of their sugar. Merchants will charge all they can get as long as the world stands, but they will gladly sell to the independent farmer with money in his hands anything he wants at the lowest figure. The only permanent remedy for existing evils is for the farmers to emancipate themselves, at whatever cost, from the present pernicious credit and supply system.—New Orleans Times.

DIED.

On the night of the 18th inst., Bro. Johnathan Carl, a member of the Grenada Baptist Church, and an old citizen of this State, died at his residence. Bro. Carl was about seventy-two years of age; had been, I believe, a professor of religion for forty-five years. He was first a Methodist, but two years ago, on his birth day, I buried him with Christ in baptism.

A few days ago, at the residence of Mr. and Mrs. Wm. B. Black, in Warren county, a fine infant son, Willie Thomas, of congenital trouble of the brain. Little Willie was their first and only child. We commend them to Him who bids sorrowing humanity to come and lay its burden upon Him.

SPECIAL NOTICES.

Cheap Goods.

The fall season having arrived, we propose to close our books, except with persons who have been having deposits with us, and to reduce our prices to the lowest possible.

No merchant can sell goods, even on short time, as low as when the money is paid at the time of making the purchase. Persons in want of bargains will do well to give us a call.

sept-24. MIMMS, DUDLEY & CO.

Notice.

To the Friends of Four Southern Baptist Publications:—

We are prepared to do all the denominational printing as heretofore. We are especially prepared for printing Association Minutes, and earnestly solicit Clerks of Associations, and the brethren and friends of the Society, to send in their printing, and thus enable us to relieve the Society from its present embarrassment, and save it to the brethren and the denomination, which can be done if the brethren will send their printing and orders for books. Interested subscribers, however, just a little of your Society shall remain yours.

R. G. CRAIG, Printer.

Drugs and Medicines.

It is our aim to keep nearly everything needed in this line, and to sell as low as pure articles can be furnished. Prescriptions carefully filled.

sept-27. MIMMS, DUDLEY & CO.

For Bargains.

Call and examine our Shoes, Hats, Jeans and Cashmere, Hosiery, Cutlery, Stationery, etc.

MIMMS, DUDLEY & CO.

Stylish Clothing.

A nice lot will be opened in a few days. Prices very low.

sept-27. MIMMS, DUDLEY & CO.

Nothing can be fairer than Mr. Daniel F. Beatty's mode of doing business, which evinces his confidence in the superiority of his instruments over all others. He warrants his pianos and organs for six years, gives a five day's test trial, and refunds money if the purchaser is not satisfied. This means his instruments are brought into competition with others, and invariably come out victorious. Address all communications to Daniel F. Beatty, Washington, Warren County, N. J., U. S. A. See his advertisement.

"THE LOST CAUSE."—A magnificent picture. It is a picture of a Confederate soldier after the war, returning to his home, where he finds his lonely and desolate. In front of the ruined cottage are two graves with rude crosses, on one of which some friendly hand has hung a garland. To the right the calm river and rising moon indicate peace and rest. The stars seen through the trees, represent the Southern Cross. It is a picture that will touch every Southern heart, and should find a place in every Southern home. One copy sent free to all who send for it. No money paid, on receipt of 25 cents, or three for 60 cents. Address A. Cregar & Co., No. 168 Market St., Chattanooga, Tenn. Agents wanted everywhere to sell our cheap and popular pictures, stationery packages, etc. \$2 to \$10 per day easily made. No money required until the pictures are sold. Send stamp for catalogue and terms. sep-18-41

As Historical Fact.—Every agent who has been steadily selling the improved \$30 Homestead Sewing Machine for three years, owns his dwelling house, has a good account in bank, is clear of debt, and has money at interest.—the natural consequence of securing a good agency for superior goods at the lowest prices. A good first-class Sewing Machine most useful—reliable at all times, easy to understand and control, the same size and

IRON COTTON TIES.

Important Special Notice.

In view of the constantly increasing popularity and demand for the celebrated

showing the universally recognized fact that the popularity of Cotton Ties has increased and that the demand for them is constantly increasing, the American Cotton Tie Company, Limited, in addition to their large stock now on hand, contracted for the largest quantity of Cotton Ties to meet the largest demand for Cotton Ties to cover the entire crop of the coming season, and now through their agents generally, are offering the most popular and profitable tie to the public, at a special discount for cash, in bundles complete, and ready for immediate use, at the lowest price, and in quantities to suit the requirements of the trade, and for the purpose of the Company to merit the continued patronage of the public, and to give them the best value for their money, the Company has decided to contract with dealers, factors and commission merchants, to sell the ties on a basis of cash, and for the purpose of the Company to merit the continued patronage of the public, and to give them the best 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